

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 52, Summer 2016

"Defeating Tyranny in the Realm of Thought"

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The Power of Śrīla Prabhupāda's Words

Also in this issue:

The Torchlight of Knowledge

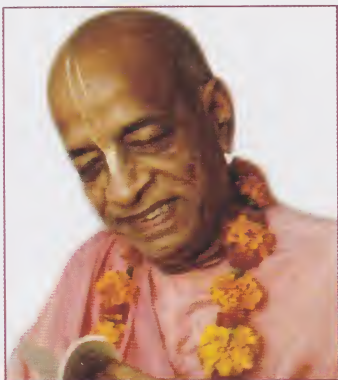
Śrīla Prabhupāda - The Institutional Guru

Zonal Ācārya Hoax Revival Continues!

The Simple Test of Succession



ISKCON Revival Movement



BACK TO PRABHUPĀDA

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Applying Spiritual Principles

Welcome to Issue 52 of *Back To Prabhupāda* (*BTP*).

Whilst arguing against the IRM's position that Śrīla Prabhupāda is ISKCON's *dikṣā* guru, a person offered the following quote:

"Therefore, in the *Hari-bhakti-vilāsa* by Sanātana Gosvāmī it is directed that the spiritual master and the disciple must meet together at least for one year so that the disciple may also understand that "Here is a person whom I can accept as my guru," and the guru also can see that "Here is a person who is fit for becoming my disciple.""

(Śrīla Prabhupāda Lecture, 21/1/74)

It was claimed that as this quote states that the guru and disciple must "meet together at least for one year", it must refer to the GBC guru system of almost 80 GBC-elected "*dikṣā* gurus" that ISKCON offers to new recruits, since such a "meeting" is only possible if the guru is physically present. However, what this "argument" actually demonstrates is the foolishness that occurs when one is motivated to try to use a quote to "prove" that Śrīla Prabhupāda is not the *dikṣā* guru. Let us examine the facts:

a) At the time Śrīla Prabhupāda made this statement, as the Founder and Ācārya (Founder-Ācārya) of ISKCON, whatever he was doing was clearly the bona fide application of the above teaching. For, as the Ācārya, he "teaches by example" (Cc., Introduction).

b) And the standard system of initiation that Śrīla Prabhupāda established for ISKCON was recommendation by representatives:

"For six months, a candidate for initiation must first attend āraṭi and classes in the śāstras, practice the regulative principles and associate with other devotees. When one is actually advanced in the *puraścariya-vidhi*, he is recommended by the local temple president for initiation."

(Cc., *Madhya-lilā*, 15.108)

"In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation".

(Cc., *Madhya-lilā*, 24.330)

Therefore, for first initiation, everything is done on the basis of a recommendation by a Temple President. One joins a temple and is initiated solely on the basis of being observed and recommended by the Temple President. There is no 'meeting with the guru for one year' required, with Śrīla Prabhupāda having delegated the examination of a prospective disciple to the Temple President. This was the standard system in ISKCON, and consequently many disciples of Śrīla Prabhupāda never even met him. And for second initiation, Śrīla Prabhupāda states here that a representative can also recommend. And, in practice, as evidenced by many

initiation letters, the standard system in ISKCON was that the Temple President would recommend second initiation, just as he did first initiation. Therefore, both through example and the orders given for ISKCON, we can see how Śrīla Prabhupāda applied spiritual principles.

Therefore, if one attempts to take a statement in isolation, divorced from its transcendental application by the Ācārya, Śrīla Prabhupāda, one could end up with a ridiculous conclusion. Such as that Śrīla Prabhupāda was deviating from his own teachings by not meeting with all prospective disciples for one year! This is the consequence of attempting to try to "defeat" Śrīla Prabhupāda's *dikṣā* guru position, rather than understand it.

Thus, Śrīla Prabhupāda's application of principles regarding initiation, through both practice and teaching, is that initiation does not require any physical contact, and can be done simply via recommendation. Therefore, Śrīla Prabhupāda continuing his application of these principles, by making this standard "recommendation through a representative" system of initiation, the permanent system for ISKCON via the July 9th, 1977 directive, is not an issue for those who are happy to obey Śrīla Prabhupāda's application of spiritual principles.

Thank you and Hare Krishna.

In Śrīla Prabhupāda's service,
Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order*—see back page to order your free copy.

Preaching Means Quoting Śrīla Prabhupāda

Śrīla Prabhupāda explains that preaching means to simply “repeat” and “reproduce” what he has taught:

“Hear and repeat, hear and repeat. You haven’t got to manufacture. Any one of us, simply if you reproduce the purport which I have given in the Bhāgavatā, you become a good speaker.”

(Śrīla Prabhupāda Room Conversation, 20/6/75)

In this way, we will always be able to substantiate anything we say with a directly recorded statement from Śrīla Prabhupāda. This is known as the **“Prabhupāda-Only Paradigm” (POP)**. Conversely, in opposition to the POP, we have a phenomenon—which we shall formally declare in this issue as the **“Prabhupāda-Free Paradigm” (PFP)**—whereby conclusions are presented without any recourse to Śrīla Prabhupāda’s teachings. In the next three articles, we shall examine the consequences of following the PFP, and why the PFP is followed. In the shaded boxes below we present excerpts from a lecture given at ISKCON’s world headquarters in Māyāpur, India, on 13/12/15 by ISKCON leader **HH Bhakti Vidya Pūrṇa Swami (“BVPS”)**.

All emphases below have been added.

Guru falldown is “standard”

“See the thing is like this, OK, guru has a falldown, OK? It happens, [...] So therefore you just talk about what is the ideal. Because people falling down, that’s pretty standard. [...] So therefore, the guru has a falldown, OK that’s not the big deal.”

However, Śrīla Prabhupāda teaches that the “standard” is that the bona fide guru *never* falls down:

“A bona fide spiritual master is in the disciplic succession

from time eternal, and he does not deviate at all from the instructions of the Supreme Lord” (Bg., 4.42)

And, therefore, a person who fell down was not a “bona fide spiritual master in the disciplic succession”.

Guru is like a “bus”

“the guru has a falldown [...] Now you may say that they are in a fallen condition, so they’re not giving instructions. You have to carry on with further instructions, [...] So it just carries on. It’s just like if you’re driving, it would be just like, let’s say you take the bus from here, you get to Ranaghat, the bus breaks down. You don’t say ‘Oh this bus is bogus, I’m not anywhere,’ and all that, and then walk back to Māyāpura and then catch another bus. That’s called foolish.”

Śrīla Prabhupāda teaches that a genuine guru does not break down like a bus:

“Unless one is a resident of Krishna Loka, one cannot be a Spiritual Master. That is the first proposition. A layman cannot be a Spiritual Master, and if he becomes so then he will simply create disturbance. [...] You are correct when you say that when the Spiritual Master speaks it should be taken that Krishna is speaking. That is a fact. A Spiritual Master must be liberated.” (Śrīla Prabhupāda Letter, 10/6/69)

“Nārada Muni, Haridāsa Thākura and similar ācāryas especially empowered to broadcast the glories of the Lord cannot be brought down to the material platform. Therefore one is strictly forbidden to think that the ācārya is an ordinary human being”.

(SB, 7.7.14)

Therefore, if a person has indeed broken down like a bus, such a fallen person was not a bona fide guru to begin with.

Prabhupāda’s teaching “animal mentality”

“The whole point is we have to take this seriously. Guru is there, they’ve taken up to how far they can. This whole that, that ‘Oh, they were never a guru, they were never a disciple, they were never nothing’. This is the mentality of animals. And I’m saying that very loudly. Animals. And I’ll repeat it again—animals. It’s not human. [...] ‘The guru’s fallen, you reject, he was never good’ this, that, this is not a human platform.”

What BVPS calls the “mentality of animals” is what Śrīla Prabhupāda teaches. “Fallen gurus” were never bona fide gurus, as they were not authorised:

“The spiritual master must never be carried away by an accumulation of wealth or a large number of followers. A bona fide spiritual master will never become like that. But sometimes, if a spiritual master is not properly authorized and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples.”

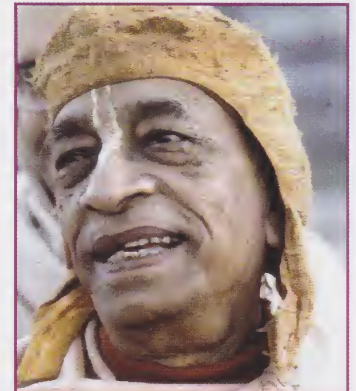
(The Nectar of Devotion, Ch. 14)

Thus, only if a guru is not authorised and thus not bona fide, can such fallen activity occur.

Prabhupāda’s teaching “nonsense”

“So yes, people fall down, they may be in a position not worth listening to anymore, but that doesn’t mean (you lose) the benefit you got up to the point you are. So this whole idea is your guru falls you go back to zero, that’s nonsense. Whatever advancement you made, you stay there.”

Śrīla Prabhupāda states that there is no benefit in following persons who are not qualified to be gurus:



Śrīla Prabhupāda:
We must always quote him

“As for your next question, can only a few pure devotees deliver others, anyone, if he is a pure devotee he can deliver others, he can become spiritual master. But unless he is on that platform he should not attempt it. Then both of them will to go to hell, like blind men leading the blind.”

(Śrīla Prabhupāda Letter, 14/12/72)

Conclusion

If one speaks and preaches without reference to Śrīla Prabhupāda’s teachings, i.e., engages in the PFP, then:

1) As demonstrated above, it results in “preaching” the *opposite* of what Śrīla Prabhupāda teaches.

2) One does not accept that they need to simply and humbly repeat and reproduce exactly what Śrīla Prabhupāda has taught. Rather, they are behaving as if *they*, and not Śrīla Prabhupāda, are the authority, and that their statements are automatically authoritative just by virtue of the fact that they have stated them, as if they were the *Ācārya*! Indeed, it is not uncommon for ISKCON leaders to speak at great length without quoting Śrīla Prabhupāda, and in some cases, without even mentioning Śrīla Prabhupāda’s name!

We therefore have a stark choice. Either follow the PFP practised by ISKCON’s leaders, or the POP as practised by the IRM.

The Power of Śrīla Prabhupāda's Words

The previous article showed what happens when one does not rely on quoting Śrīla Prabhupāda to reach one's conclusions—which is known as the "Prabhupāda-Free Paradigm" (PFP). In this article we will see *why* ISKCON's leaders will sometimes engage in the PFP. This is done by examining the impact that quoting Śrīla Prabhupāda's words has on their prevailing philosophy and position that Śrīla Prabhupāda has been replaced as ISKCON's *dikṣā* guru by themselves—known as the Great Guru Hoax. All emphases added.

Explaining the *dikṣā* guru

"This initiation ceremony is a sacred ritual [...] So this is also another rebirth, but it doesn't happen just from the ritual. [...] One takes birth from the spiritual master and the Vedic literature. [...] Actually both of them are doing the same thing, [...] they give transcendental knowledge. [...] The transcendental knowledge isn't just information that you get from a book. [...] There's what is also called the well-wishes of spiritual master and the Vaiṣṇavas that transforms information [...] into what's called *divya-jñāna*. [...] So like we sing, *divya-jñāna hr̥de prokāśito*."

(HH Śivārāma Swami ("SRS") Lecture, 21/5/16)

Here, SRS describes the process of getting initiated by the spiritual master, that is, the *dikṣā* guru. The process is described by SRS as a "rebirth", which arises not from the initiation ritual, but from the spiritual master giving transcendental knowledge, or *divya-jñāna*. And whilst describing this process of how the *dikṣā* guru acts, at the end of the excerpt quoted above, SRS states:

"So like we sing, *divya-jñāna hr̥de prokāśito*"

— which, as we shall see, references Śrīla Prabhupāda's words.

The power of the words

Śrīla Prabhupāda states:

"So this *guru-pūja* which we are doing [...] You sing daily."

(Śrīla Prabhupāda Address, 9/7/76)

And some of the words sung daily in this "*Guru-pūja*" are "*divya-jñāna hr̥de prokāśito*", regarding which Śrīla Prabhupāda states:

"*Divya-jñāna hr̥de prokāśito*. What is that *divya-jñāna*? [...] This is *divya-jñāna*. *Dikṣā*. *Dikṣā* means from this *divya-jñāna*."

(Śrīla Prabhupāda Lecture, 11/7/76)

Thus, Śrīla Prabhupāda has explained that these words sung daily in the *Guru-pūja* ceremony, that SRS quotes, refer to the person who is giving *divya-jñāna*, and hence *dikṣā*, and therefore the *dikṣā* guru. However, this phrase is sung daily during the *Guru-pūja* ceremony in every ISKCON temple today to **Śrīla Prabhupāda**.

Thus, while explaining the process of getting initiated by the *dikṣā* guru, SRS does not even quote Śrīla Prabhupāda's words verbatim here, but merely ends up unwittingly referencing them by stating something that Śrīla Prabhupāda has also stated and commented on. But by doing so, SRS's whole lecture ends up becoming an explanation of how Śrīla Prabhupāda is actually the *dikṣā* guru!

Therefore, in order for ISKCON's leaders to maintain the guru hoax, they must stick **very strictly** to the PFP. Otherwise, even a stray reference to something Śrīla Prabhupāda has stated will lead to his position as ISKCON's *dikṣā* guru being established—such is the power of referencing something Śrīla Prabhupāda has stated.

GBC booklet case study

Another example of this phenomenon in action is the GBC's Foundational Document, *Śrīla Prabhupāda—The Founder-Ācārya of ISKCON* ("SPFAI"). This document explains what the "Ācārya" in Śrīla

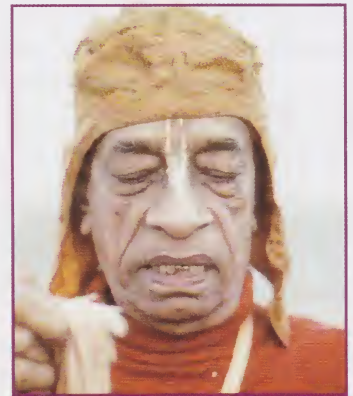
Prabhupāda's "Founder-Ācārya" title means, as follows:

"An Ācārya, or, in Prabhupāda's words, 'a transcendental professor of spiritual science,' [...] takes charge of the disciples and after initiating them into their sacred studies, thoroughly schools them in Vedic knowledge and trains them in its requisite regulations and disciplines." [...] "The ceremony performed to initiate a disciple into the study of spiritual science is called *upaniti*, or the function that brings one nearer to the spiritual master." [...] An ācārya, then, has mastery of the means to bring the receptive students close to him (*upaniti*)." (SPFAI, p. 30, 32)

This states that the Ācārya in Śrīla Prabhupāda's 'Founder-Ācārya' title refers to one who **initiates disciples**, i.e., is the *dikṣā* guru. The document is forced to give this definition because it is based on footnote 3, which is referenced above, and this footnote refers to Śrīla Prabhupāda's following statement from the purport to *Śrī Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46, which states the same:

"The spiritual master is also called ācārya, or a transcendental professor of spiritual science. The *Manu-saṁhitā* (2.140) explains the duties of an ācārya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called *upaniti*, [...] In the *Vāyu Purāṇa* an ācārya is defined as one who knows the import of all Vedic literature, abides by their rules and regulations, and teaches his disciples to act in the same way."

(Cc., *Ādi-līlā*, 1.46)



Śrīla Prabhupāda:
His words expose guru hoax

Thus, by referring to Śrīla Prabhupāda's words, the guru hoaxers are again forced into establishing that Śrīla Prabhupāda is ISKCON's *dikṣā* guru! Our book *Śrīla Prabhupāda, The Founder-Ācārya of ISKCON: Presenting the Conclusions of the GBC Foundational Document*, explains this in detail.

Conclusion

We have previously noted how *BTP* is continually demonstrating that the leaders of ISKCON alternate between speaking straightforward nonsense or being bounced into unwittingly having to agree with the IRM. One of the reasons for this dichotomy is the fact that the IRM's position is based entirely on Śrīla Prabhupāda's words. Therefore, when ISKCON's leaders adhere to the PFP they will speak nonsense, but sometimes when they reference Śrīla Prabhupāda's words they will unwittingly agree with the IRM that Śrīla Prabhupāda is ISKCON's *dikṣā* guru.

Hence, it is clear why ISKCON's leaders may adhere to the PFP. For whilst the PFP may lead one to deviate from Śrīla Prabhupāda's teachings, *not* following the PFP is potentially hazardous for those who are ambitious to usurp Śrīla Prabhupāda's position! Because quoting Śrīla Prabhupāda's words can lead to their cheating being exposed. Such is the power of his words.

The Danger of Following the PFP

The previous article demonstrated how ISKCON's guru hoaxers will utilise the PFP ("Prabhupāda-Free Paradigm") to ensure that their guru hoax is not exposed. In this article, we shall see that the PFP is so dangerous that it leads even those who have already *rejected* the false guru hoaxers in ISKCON to still promote these same guru hoaxers as providing bona fide guruship and spiritual progress.

The quotes in the shaded panel below are taken from an interview with **Madhu Pandit Dāsa** ("MPD"), which was published on social media on 29/6/16. MPD is the Temple President of **ISKCON Bangalore** ("IB"), which has officially rejected ISKCON's guru system and accepted that it is a hoax. Hence, the phrases "other ISKCON", "other camp" and "even there" used in the interview below refer to the official ISKCON movement and their system of almost 80 "successor gurus" to Śrīla Prabhupāda. And we use the term "ISKCON" below to refer to the same. All emphases added.

ISKCON gurus provide "guruship" and "progress"

Interviewer: "So if you see, even in the other ISKCON they are progressing in spiritual life, they are moving towards Krishna, which means the principle of guruship is acting even in them."

MPD: "Definitely it is acting in them. [...] when I was in the other camp, I am not saying that I didn't make advancement at all. I did make advancement [...]"

Interviewer: "Now we all accept that we will progress, either this way or that way, even there they will progress because at least they're chanting the Holy Name."

MPD: "Right."

Interviewer: "They will definitely progress."

MPD: "Right."

a) MPD agrees that the "gu-

rus" in ISKCON are acting as genuine gurus, by confirming that the "principle of guruship" is "definitely acting" in ISKCON.

b) He says that he made spiritual advancement following one of these "gurus" when he was previously in the "other camp" (where for around 18 years he followed and worshipped HH Jayapātaka Swami as his 'good as God' *dikṣā* guru).

c) He agrees that, due to chanting, these gurus and the persons following them, are all automatically making spiritual progress.

ISKCON gurus are false

In order for ISKCON's many "successor gurus" to provide "guruship" of any kind, they would at the very least need to be on a bona fide path. However, MPD has already agreed that ISKCON's guru system is a result of a "deviant" ISKCON being "infested with the disobedience" of Śrīla Prabhupāda's "order on spiritual succession" (MPD *Vyāsa-pūjā* Offering to Śrīla Prabhupāda, 2006). But, according to Śrīla Prabhupāda's teachings, this disobedience would mean that ISKCON's many "successor gurus" are not actually bona fide gurus of any kind, and thus are not providing "guruship":

"If you become disobedient to guru, then your business is finished."

(Śrīla Prabhupāda Lecture, 10/8/74)

"If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be *sikṣā*-guru or anything else. He is finished, immediately."

(Śrīla Prabhupāda Lecture, 4/7/74)

"A *sikṣā*-guru who instructs against the instruction of spiritual, he is not a *sikṣā*-guru. He is a demon. [...] *sikṣā*-guru does not mean he is speaking something against the teachings

of the *dikṣā*-guru. He is not a *sikṣā*-guru. He is a rascal."

(Śrīla Prabhupāda Lecture, 4/7/74)

Following a false guru

Thus, since ISKCON gurus are false gurus, according to Śrīla Prabhupāda's teachings, one does not make spiritual progress following them:

"One cannot become happy by accepting a false guru. [...] One should approach a bona fide guru to inquire about the highest benefit of life. [...] If one is able to obtain the dust of the lotus feet of such a guru, his life becomes successful. Otherwise he is baffled both in this life and in the next."

(SB, 5.14.13)

Indeed, both the false spiritual master and his follower are doomed:

"The pseudo-spiritual master flatters the so-called disciple, and thereby both the master and his ward go to hell without a doubt."

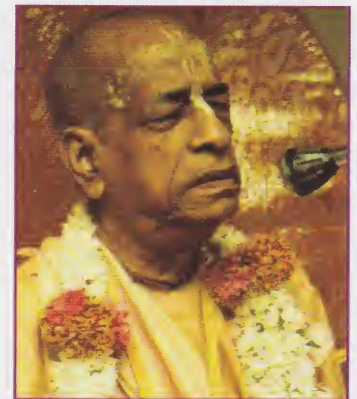
(SB, 1.19.37)

"Because that is offense. Guror avajānā. First offense is guror avajānā, defying the authority of guru. This is the first offense. So one who is offensive, how he can make advance in chanting? He cannot make. Then everything is finished in the beginning."

(Śrīla Prabhupāda Lecture, 4/7/74)

Further confirmation

IB has confirmed these points made by Śrīla Prabhupāda. On a website owned and administered by them, in the "About Us" section, it states that ISKCON's leaders, rather than offering "guruship", are not even devotees but actually "envious persons posing as Vaishnavas". Also, whilst describing the deviations of ISKCON's leaders, it quotes *Śrīmad-Bhāgavatam*, 4.28.48, which speaks of "rogues and non-devotees". In-



Śrīla Prabhupāda:
Not quoting him leads to danger

deed, in MPD's 2010 *Vyāsa-pūjā* offering to Śrīla Prabhupāda, he admits that, rather than advancing, had he not been "saved" from the "other camp", his whole "life time" would have been "lost in the course of following a deviant path". Hence, there is no dispute from MPD that due to ISKCON's "gurus" actually being "envious rogues and non-devotees", with themselves and their followers on a completely "lost" and "deviant path", they are deviating rather than making "spiritual progress".

Conclusion

1) Śrīla Prabhupāda teaches that ISKCON's unauthorised "gurus" are neither offering guruship of any kind, nor are they spiritually progressing, nor are those following them spiritually progressing.

2) This understanding given by Śrīla Prabhupāda is so clear that MPD has already agreed with it, as part of the process of explaining IB's rejection of the guru hoax.

3) However, the interview featured here was not made with specific and direct reference to Śrīla Prabhupāda's teachings. This in turn led MPD to contradict both Śrīla Prabhupāda and himself, and to also unwittingly promote the very guru hoax that he is supposed to have rejected. For, MPD's points can only be correct if we first deny the reality of the guru hoax. Thus, this showcases just how dangerous the PFP is.

The Simple Test for *Dīkṣā* Guru Succession

An egregious use of the PFP (Prabhupāda-Free Paradigm) is ISKCON's "gurus" trying to justify their right to become *dīkṣā* guru successors to Śrīla Prabhupāda. For example, in the last issue we profiled GBC-elected guru **HG Sankarshan Dāsa Adhikārī ("SAD")** claiming that he was justified in acting as a *dīkṣā* guru successor to Śrīla Prabhupāda because Śrīla Prabhupāda gave an order stating that "after my departure, initiate disciples". And consistent with the PFP, SAD offered no quotes from Śrīla Prabhupāda to substantiate his allegation.

However, sometimes ISKCON leaders will produce quotes from Śrīla Prabhupāda which they claim authorise them to act as *dīkṣā* guru successors to Śrīla Prabhupāda. In order to determine whether or not such quotes actually authorise *dīkṣā* guru succession to Śrīla Prabhupāda, a very simple test can be applied to any quote so offered.

The 2-step process

In order for *dīkṣā* guru succession to take place:

- 1) Śrīla Prabhupāda must first give up acting as the *dīkṣā* guru;
- 2) A successor will then take over, and act as the *dīkṣā* guru.

That is, a **vacancy** for a *dīkṣā* guru needs to be first created in order for there to be a *dīkṣā* guru succession.

Hence, an order for someone to become a *dīkṣā* guru successor must include or involve Śrīla Prabhupāda first renouncing his position as the *dīkṣā* guru. That is, it must be a **replacement** order. Otherwise, the order for gurus would just be for **additional śikṣā** or instructing gurus *alongside* Śrīla Prabhupāda, for which there is no limit. This order for additional gurus Śrīla Prabhupāda *did* give:

"The GBC should all be the instructor gurus. I am in the initiator guru, and you should be

the instructor guru by teaching what I am teaching and doing what I am doing."

(Śrīla Prabhupāda Letter, 4/8/75)

Hence, when examining any "guru order" from Śrīla Prabhupāda to his disciples, we can apply a simple test:

"Is this speaking about Śrīla Prabhupāda definitely giving up his position as ISKCON's *dīkṣā* guru?"

Unless the answer is a clear "yes", then the possibility that we could be dealing with a *dīkṣā* guru succession order does not even arise. So, armed with this test, we can examine any quote and see if it passes the test.

The quotes

Here is a typical example of a quote which has been put forward as Śrīla Prabhupāda ordering *dīkṣā* guru succession:

"I give you order. You, every one of you become a spiritual master." "Oh, I have no qualification. How can I become spiritual master? It requires high knowledge, Sanskrit understanding." "No, you don't require anything. [...] You simply go door to door and say, "Please surrender to Kṛṣṇa." Then you are spiritual master."

(Śrīla Prabhupāda Lecture, 4/11/73)

This order was meant to be followed when it was given. And yet Śrīla Prabhupāda *did not* give up acting as the *dīkṣā* guru after giving this order, but rather *carried on* initiating. Therefore, Śrīla Prabhupāda was not giving a *dīkṣā* guru succession order ("DGSO"). Indeed, this simple fact holds true for every single quote wherein Śrīla Prabhupāda orders his disciples to "become guru". In every case, Śrīla Prabhupāda states the order needs to be acted on in his physical presence, and yet he neither gave up acting as the *dīkṣā* guru, nor did he state that he would do so.

Convoluting fabrication

Thus, for a "guru order" to even theoretically be a DGSO, we need to recognise that such an order must only be for after Śrīla Prabhupāda physically departed. Therefore, such "guru orders" as mentioned in the previous section, would first need to undergo a convoluted process of fabrication to allow them to even be theoretically possible DGSOs:

a) The order would have to be "held back", rather than followed, until Śrīla Prabhupāda physically departed, so that it could become at least a theoretically possible DGSO. However, the orders do not state such a "delay" function. Thus, one would need to *fabricate* a special "delay function" that is not actually stated in the order.

b) Or, it is accepted that the order was meant to be followed when given, and therefore is *not* a DGSO. But, as soon as Śrīla Prabhupāda physically departs, the same order would magically "transmogrify" to take on the properties of becoming an order that was also only meant to be followed after Śrīla Prabhupāda physically departed, and thus could become at least a theoretically possible DGSO. But, Śrīla Prabhupāda does not state such a "transmogrification" amendment to the orders, nor does he teach that all his orders automatically contain this special hidden transmogrification amendment. Thus, again one would need to *fabricate* such a special transmogrification amendment that is not actually stated in the orders, or given elsewhere by Śrīla Prabhupāda.

Even after fabricating the orders into becoming at least theoretically possible DGSOs, one still needs evidence that Śrīla Prabhupāda was going to be giving up acting as a *dīkṣā* guru, and was therefore specifically authorising a *replacement dīkṣā* guru, rather than an *additional śikṣā* guru.

Departure mentioned

Hence, we are then left with just a handful of "orders", where Śrīla Prabhupāda **specifically** mentions something happening only after his physical departure, that one could claim are even theoretically possible DGSOs. For example:

"[...] it is the custom that during the lifetime of your spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession."

(Śrīla Prabhupāda Letter, 2/12/75)

1) However, by allowing disciples of ISKCON's gurus to initiate in their guru's physical presence, the GBC has already **rejected** this "law" and therefore do not claim that it is a "law" to be followed!

2) This quote, and the other few similar quotes, only state **when** *dīkṣā* guru succession can happen. In order for such succession to actually take place, you would still first need there to be a **vacancy**, i.e., Śrīla Prabhupāda gives up initiating to enable his disciples to succeed him. But this did not happen. Instead, just 4 months before he physically departed, rather than give up initiating, Śrīla Prabhupāda specifically set up an initiation system that would enable him to continue initiating in ISKCON without his physical presence, through the use of representatives (*rtviks*). Nor does Śrīla Prabhupāda *automatically* give up initiating due to his physical departure (please see comprehensive evidence for this in BTP 46, in the many articles on "The Departure Deception").

Conclusion

One can apply the simple test given to see if any "order" is actually a DGSO. And by doing so it will be found that Śrīla Prabhupāda actually issued no such DGSO.

The Torchlight of Knowledge

One of the most recent people to join ISKCON's club of almost 80 GBC-elected "gurus" is **HG Jivānanda Dāsa ("JD")**. Although he became a GBC-elected ISKCON *dikṣā* guru just last year, he boasts of getting "many" disciples:

"I now have 7 disciples and many more are coming."

(JD Email, 2/6/16)

As part of his mission to collect disciples, he writes on his social media page:

"Just as my Guru, Śrīla AC Bhaktivedanta Swami Prabhupāda, opened my eyes with the torchlight of knowledge I want to please him by doing the same for all living entities."

However, let us carefully examine *who* is actually *doing what* in regards to opening eyes with the torchlight of knowledge.

The Torchlight Triangle

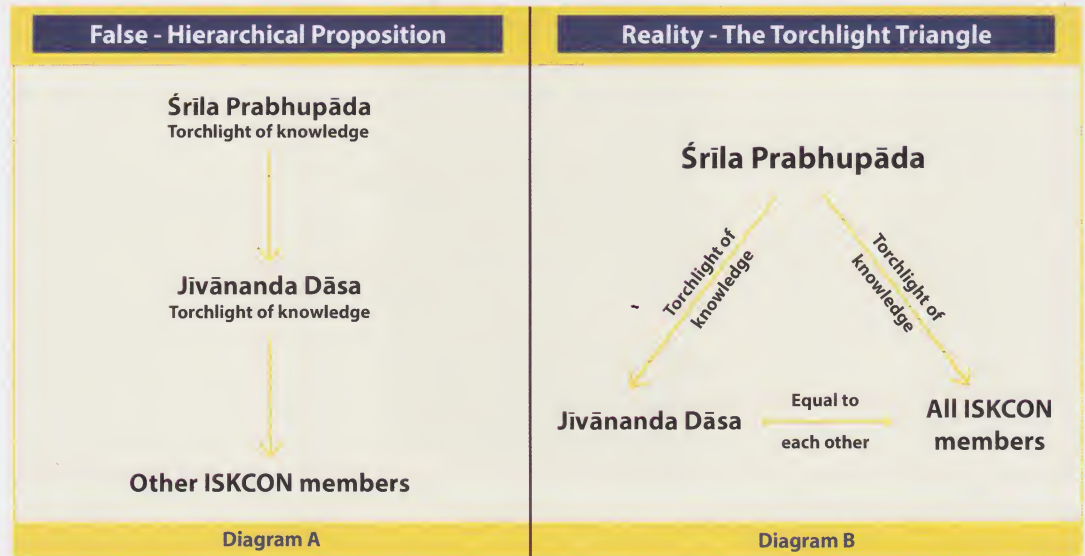
One proposition is that, just as Śrīla Prabhupāda opened the eyes of his disciples like JD with the torchlight of knowledge, so *they*, his disciples, such as JD, will in turn also open the eyes of others with the torchlight of knowledge. This assumes a hierarchical process, as shown by Diagram A.

However, the GBC has agreed that the torchlight of knowledge given by Śrīla Prabhupāda is *directly* opening the eyes of everyone in ISKCON *equally*, whether it is the "gurus" they elect like JD, or anyone else:

"ISKCON's founder-ācārya, Śrīla Prabhupāda, is the pre-eminent and compulsory śikṣā-guru for all vaiṣṇavas (gurus and disciples) in the Society, who may directly receive empowerment from him through allegiance to his teachings."

(GBC Resolutions, No. 409, 1999)

"a. Śrīla Prabhupāda is the foundational śikṣā guru for all ISKCON devotees because he has realized and presented the teachings of the previous



ācāryas of the Brahmā Madhva Gauḍīya *sampradāya* appropriately for the modern age.

b. Śrīla Prabhupāda's instructions are the essential teachings for every ISKCON devotee."

(GBC Resolutions, 1994, 'Founder-Ācārya' statement)

And therefore Śrīla Prabhupāda, through this *śikṣā*, is supplying *divya-jñāna*—or transcendental knowledge—and thus, *dikṣā*, to everyone:

"Such uplifting knowledge is called *divya-jñāna*, and its transmission is called *śikṣā*. This *divya-jñāna* is the principle active ingredient of *dikṣā*."

(GBC Resolution No. 404, 1999)

We have quoted the GBC here so that the ISKCON "gurus", such as JD, cannot disagree, since the GBC is their authority. And it is actually a fact that Śrīla Prabhupāda specifically established that he will indeed continue to give this transcendental knowledge in ISKCON to everyone equally through his books:

"Actually these books are the foundation stone of our movement."

(Śrīla Prabhupāda Letter, 31/10/74, emphasis added)

"Any line he reads, he will get transcendental knowledge."

(Śrīla Prabhupāda, Room conversation, 2/3/75)

Theft of disciples

Śrīla Prabhupāda explains the following "axiomatic truth":

"So things equal to the same thing are equal to one another. This is axiomatic truth. If you have got one hundred dollars, and another man has got hundred dollar, and if I have got hundred dollar, then we are all equal."

(Śrīla Prabhupāda Lecture, 18/10/68)

Therefore, having established the reality that everyone in ISKCON is *equally* having their eyes opened with the *same* torchlight of knowledge from Śrīla Prabhupāda, it then also means that the recipients are equal to each other in status.

We quoted JD earlier stating: **"Just as my Guru, Śrīla AC Bhaktivedanta Swami Prabhupāda, opened my eyes with the torchlight of knowledge"**. Therefore, since Śrīla Prabhupāda is similarly opening the eyes of all others in ISKCON in the same way with the torchlight of knowledge, they can *also* state the same as JD, that, **"Just as my Guru, Śrīla AC Bhaktivedanta Swami Prabhupāda, opened my eyes with the torchlight of knowledge"**. Thus, everyone's relationship to Śrīla Prabhupāda, in terms of receiving the "principle active ingredient of *dikṣā* (transcendental knowledge)"

from him, is equal. And therefore everyone is equal to each other in their disciple status.

However, in practice, JD and his GBC-elected guru colleagues will claim that these other persons in ISKCON, who are equal to themselves in their relationship with Śrīla Prabhupāda, are actually *their* disciples! They will do this on the basis of doing things like, simply telling others to read Śrīla Prabhupāda's books, and giving some classes while passing off Śrīla Prabhupāda's teachings as their own. And in this way, they will insert themselves into the picture and steal Śrīla Prabhupāda's disciples for themselves, even though it will actually be Śrīla Prabhupāda who is opening everyone's eyes.

Hence, the reality is that unlike the hierarchical proposition given in Diagram A, we actually have a "Torchlight Triangle", as presented in Diagram B.

Conclusion

Śrīla Prabhupāda is equally opening the eyes of everyone in ISKCON with the torchlight of knowledge as their guru. Thus, the position of those joining ISKCON today is no different to that of those who joined whilst Śrīla Prabhupāda was physically present: they are both equally Śrīla Prabhupāda's disciples.

BTP Interactive

The Book Changer and book changes

"Hare Krishna,

I have received *The Book Changer* book, thanks. Shocking to say the least!!

The fact is not a single scholar or academic anywhere complained about *Bhagavad Gītā As It Is*, they all gave rave and outstanding reviews.

The removal of the perfectly composed, thoughtfully considered and well-said Preface by Dr. Dimock is also a monumental, absolutely disgraceful conduct as well. What to think of all the offences made to the artists who laboured to create amazing artwork, all the vivid and effulgent pictures are gone and replaced with dull lack-lustre replacements, like replacing the living with dull waxworks attempts.

Regards,"

- Shane Webster, South Australia, Australia

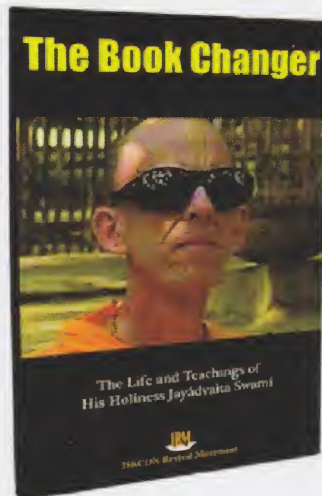
Supersoul directs

"I am a recent devotee of my dear Lord Krishna. Yesterday, I asked Him to provide me knowledge and intelligence so that I can further my spiritual path in Krishna consciousness and truly serve Him better with affection and devotion. Today, while on my Facebook page about Krishna, I came across your site. I have heard a little about *ritvik* and the past problems with ISKCON. What I read today is bewildering. I need to know more about the truth and how I can attain pure love of Krishna."

- Tamil Mani, Kedah, Malaysia

Editor replies:

Your story is very interesting. You prayed sincerely to Krishna to give knowledge and intelligence so that you can serve Him better and be on the correct spiritual path. And the very next day He sends you to the IRM! In the *Bhagavad-gītā As It Is*, it is stated:



The Book Changer

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, [...] The Supreme Personality of Godhead, or He Himself, Kṛṣṇa, the localized Supersoul, sits in the heart directing the living being. [...] Therefore all the activities of living entities are directed by this Supersoul."

(Bg., 18.61, verse and purport)

Thus, this shows that those who wish to be correctly situated spiritually are being directed by Krishna to the IRM. Many devotees have told us similar stories.

Conversely, if one wants to be cheated by a false guru, rather than accept the genuine guru Śrīla Prabhupāda, then Krishna will also fulfil *that* desire:

Reporter: "I wondered how many people you think might have been taken in by fake gurus?"

Śrīla Prabhupāda: "Practical-ly everyone. [Laughter.] There is no question of counting. Everyone."

Reporter: "This would mean thousands of people, wouldn't it?"

Śrīla Prabhupāda: "Millions. Millions have been cheated, because they want to be cheated. God is omniscient. He can understand your desires. He is within your heart, and if you want to be cheated, God sends you a cheater." (*The Science of Self-Realization*, Chapter 2, emphasis added)

ISKCON malaise

"Hare Krishna!

Please accept my humble obeisances.

All glories to Śrīla Prabhupāda!

I am so grateful for the wonderful service you are doing on Śrīla Prabhupāda's behalf!

Considering my past career caring for severely dysfunctional psychiatric patients, the "Denying what is stated" portion of your brilliant article, "The War Against Reality Instead of *Māyā* - 2" (Issue #47), gave me a new insight (and a good laugh) into the words and deeds of Corporate ISKCON's GBC in relation to the "guru" scandal.

A significant symptom of Paranoid Schizophrenia is that the patient has a long, convoluted "story" they believe supports the "reality" of their paranoid delusions.

The convolution of Corporate ISKCON's "living gurus" saying "On behalf of Śrīla Prabhupāda" during a *dikṣā* ceremony—yet denying Śrīla Prabhupāda's *ritvik* order—is a nearly perfect example of Paranoid Schizophrenia symptomatology.

So it seems to me the entire GBC, along with every bogus "living guru" would benefit from psychiatric evaluation—and, in most cases, hospitalization and medicinal treatment. In locked facilities.

Your friend in loyalty to Śrīla Prabhupāda,"

- Dāmodara Dāsa, Omaha, USA

"Dear Sirs,

After having spent several years in India where I visited numerous *ashrams* including the ISKCON ones, I can easily confirm that the original Spirit of the Vedic Purity is almost lost. This famous Society seems to have lost much of the attracting power typical of its early days. Many persons have mentioned to me the magnetic power emanating from Swami Prabhupāda as well as the unparalleled erudition of his own Guru, Bhaktisiddhānta Sarasvatī. Hence,

I can believe that something very important is currently being lost if we consider the situation within numerous ISKCON centres."

- Giovanni Caputo, Milan, Italy

Repeating the mistake

"Hare Krishna, earlier it was said that members of Gauḍīya Maṭha were not following. But now ISKCON is also following same thing. Please guide which is correct."

- Nagendra P., Bengaluru, India

Editor replies:

You are correct in noting that ISKCON has followed the same path as the Gauḍīya Maṭha by disobeying the orders of guru. Since in reference to the Gauḍīya Maṭha Śrīla Prabhupāda stated—

"Therefore we may not commit the same mistake in our ISKCON camp."

(Śrīla Prabhupāda Letter, 28/4/74)

—clearly neither camp is correct, since ISKCON committed the same mistake of not following the guru, just as the Gauḍīya Maṭha did not follow.

Who's fooling whom?

"Prabhu, see below one of the guru hoaxers, Satsvarūpa, explaining the importance of the instructions Śrīla Prabhupāda issued:

"The Kṛṣṇa consciousness movement was now big, with potential for growing much bigger. And within ISKCON, Prabhupāda's will was so powerful that a single letter from him would establish a policy for years to come."

(Śrīla Prabhupāda-līlāmṛta, Chapter 6, Page 168)

Yet, at the same time, the guru hoaxers (and their blind supporters) will also say that "the July 9th 1977 letter was meant to be in force for only a few months. How can we accept it would establish a policy for years to come?"

And on the next page, 169, it states:

"He had often said that the

BTP Interactive (continued)

vāṇī, or order of the guru was more important than the vapuḥ, or personal presence. Thus by his letters he established and illuminated the path of Kṛṣṇa consciousness for his sincere followers."

So who's foolin' who, Prabhu?
Thank you. Hare Krishna."

- **Balgopal Dāsa & Jivānanda Dāsa**
(not the ISKCON guru - Ed.), Durban,
South Africa

Editor replies:

Yes, the guru hoaxers will happily minimise Śrīla Prabhupāda's orders whenever it suits them. Normally, as seen by the quotes you have supplied, they will accept that great importance must be attached to the orders given by Śrīla Prabhupāda. However, the order given in the July 9th, 1977 directive interferes with their desires for PAD (Prof- it, Adoration and Distinction), by keeping Śrīla Prabhupāda as ISKCON's *dikṣā* guru. Hence, in this case, they will falsely claim that the directive does not set out a system for initiations in ISKCON as the directive actually states, but instead gives a temporary method to tide the Society over because Śrīla Prabhupāda was sick, which the directive does not state.

For example, GBC-elected guru hoaxer, **HG Kripamoya Dāsa** ("KMD"), asserts that the July 9th directive "**was not written**" by Śrīla Prabhupāda, when claiming the directive does not show how Śrīla Prabhupāda "**wanted initiations in his movement to continue**", even though that is exactly what the directive states. (**KMD comment, "Thoughts on 'Back To Prabhupāda' magazine", 27/7/16**). Yet, **HH Tamāla Krishna Goswami** ("TKG"), who as Śrīla Prabhupāda's secretary issued the directive on Śrīla Prabhupāda's behalf, explains how Śrīla Prabhupāda originated and initiated the directive, telling him exactly what to write:

"These 11 persons were

named by Śrīla Prabhupāda in the beginning of July, 1977, in Vrindaban in the back garden of his house. These names were dictated to me as I was serving as his Secretary, and he had me write a letter to all the GBC and Temple Presidents which he also signed as approved on the 9th of July, listing their names and defining their function."

(TKG Letter to Upananda Dāsa, 13/12/78, emphases added)

Thus, it is not disputed by Śrīla Prabhupāda's secretary that Śrīla Prabhupāda told him what to write, and then approved what was written with his signature. Hence, to say that Śrīla Prabhupāda did not "write" the directive therefore has zero relevance to the issue of the directive's validity, and is thus only mentioned to somehow try to detract from the directive's importance.

BTP Exchange

"Hare Krishna Prabhu,

Please accept my humble obeisance. All glories to Śrīla Prabhupāda.

Prabhu, I am staying in Raichur City, and I am also in touch with devotees from ISKCON Bangalore. The local ISKCON Raichur temple devotees are asking us to get initiation from HH Jayapātāka Swami (JPS). Somehow I am in trouble in taking decision what to do.

Sometimes my mind says Śrīla Prabhupāda did not clearly say that he would be *dikṣā* guru for entire golden age in his July 9th letter. He also did not say that after his physical disappearance the 11 *ritviks* would be *dikṣā* gurus. How to understand this complexity, Prabhu? Kindly let me know. I think I should not directly mail you but while reading *The Final Order* to understand what Śrīla Prabhupāda says about *dikṣā* I got this email address.

Your servant,"

- **Bheemesh Reddy, Raichur, India**

Editor replies:

1) In the July 9th directive, Śrīla Prabhupāda ordered that those joining ISKCON would become his initiated disciples, with the *ṛtviks* initiating on his behalf.

2) As you have correctly stated, Śrīla Prabhupāda did not say "that after his physical disappearance the 11 *ritviks* would be *dikṣā* gurus".

Thus, due to your own statement 2), the question of taking initiation to accept JPS as your *dikṣā* guru does not even arise. Hence, there is no need to be in any doubt over whether or not you should be taking initiation from JPS.

And in the absence of any authorised successor *dikṣā* guru in ISKCON, Śrīla Prabhupāda remains the *dikṣā* guru for ISKCON, as there is no change to his position as the already existing *dikṣā* guru in ISKCON.

Please read the documents we are sending you as a result of your recent subscription, as well as *The Final Order* fully, where all this is made clear.

Thank you.

"Yes, Prabhu,

This doubt arose since I did not read *The Final Order* fully. After sending this mail to you, I continued reading it completely yesterday and I understood that in all July 9th, 11th, 31st letters and room conversations, Śrīla Prabhupāda intended the *ṛtvik* system to be continued in the future.

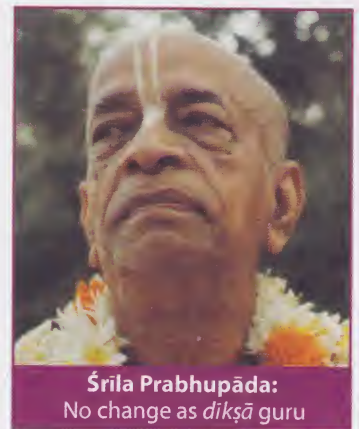
Thank you, Prabhu,
Your servant,"

- **Bheemesh**

Real initiation

"Please accept my humble obeisances, all glories to Śrīla Prabhupāda.

I thought I would get in touch. I have read quite a few *Back To Prabhupāda* magazines and arti-



Śrīla Prabhupāda:
No change as *dikṣā* guru

cles on your website and also GBC replies and letters, statements, etc. I also know a lot of ISKCON devotees and gurus. I was brought up in ISKCON in London. My dad's guru fell down a long time ago and so did my dad. My mum still goes to ISKCON London but hasn't ever been initiated due to being disillusioned and a lot of her friends left. I also lived in the London Temple when I was younger but never took initiation. I almost did but it never felt right. Also when I was living there someone came and gave me a BTP magazine during *Ratha Yātrā*, and when someone saw me reading it, there was a big thing about it with the temple authorities. I wanted to find things out and make my own mind up but I was told to just forget it and not read anything about it. Of course I didn't listen, I thought it was a bit weird how they reacted and I read stuff on the internet which has just confused me. I left the temple some years ago now but am very interested in your approach, it makes a lot of sense to me. I was wondering how someone would take *harināma* and *brāhmaṇa* initiation nowadays in the situation as it is now and what your thoughts about it are."

- **Hanumān, London, UK**

Editor replies:

Dear Hanumān Prabhuji,

Thank you for sharing your story and experiences.

Regarding the issue of formal

BTP Interactive (continued)



Śrīla Prabhupāda: Fighting for him is real glorification

initiation, we have to understand what initiation and *dikṣā* actually are.

Real initiation means to strictly follow Śrīla Prabhupāda, not just sit in some ceremony. As long as one is not doing this, having some sort of do-it-yourself ceremony will not help. While those who are strictly following are already achieving the goal of initiation (all emphases added):

"Initiation is a formality. If you are serious, that is real initiation. If you have understood this Kṛṣṇa philosophy and if you have decided that you will take Kṛṣṇa consciousness seriously and preach the philosophy to others, that is your initiation. My touch is simply a formality. It is your determination. That is initiation."

(BTG #49, "The Search for the Divine")

"The chanting of Hare Kṛṣṇa is our main business, that is real initiation. And as you are all following my instruction, in that matter, the initiator is already there."

(Śrīla Prabhupāda Letter, 19/8/68)

"Well, initiation or no initiation, first thing is knowledge... knowledge. Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing."

(Śrīla Prabhupāda Interview, 16/10/76)

"Please accept my humble obeisances.

I am pleased and happy to acknowledge receipt of BTP magazine plus the booklet.

My question is, since Śrīla Prabhupāda is the actual *dikṣā*, what is the actual position of the guru who performs the initiation in connecting the disciple to Prabhupāda, and how should the disciple view the initiator?

Thank you.

Your humble servant,"

- Gopaul Guru Dāsa, Demerara, Guyana

Editor replies:

To understand the "actual position" of such persons, let us see what they "actually do":

1) They claim that they are required because Śrīla Prabhupāda is no longer ISKCON's *dikṣā* guru, and that instead they are his successors. This is the Great Guru Hoax (please see BTP Special Summary Issue for detailed evidence). Thus, they first start by *usurping* Śrīla Prabhupāda's position.

2) They then claim that you cannot be connected to Śrīla Prabhupāda directly, and instead you can only access him if you go through such usurpers. Eg.:

"Śrīla Prabhupāda [...] will be followed by successive links in the disciplic succession, who in their lifetime will be the current links."

(ISKCON Journal, 1990, GBC Executive Committee)

Thus, they actually *dis*-connect you from Śrīla Prabhupāda by falsely stating that you cannot connect to him directly.

3) They then *assume* they are 'as good as God' by making you worship them as such, even though it is accepted that they may not be on this level of spiritual advancement:

"Whatever the actual spiritual advancement of the spiritual master, but, for him to be worshiped as guru, guru means 'sākṣād-hari'. He has to

receive the same respect that one would give to the Supreme Lord."

(HH Śivarāma Swami, Podcast, 23/6/14)

4) Although they will take the worship of being 'as good as God' *dikṣā* gurus, they will not function as such, since in ISKCON it is Śrīla Prabhupāda who will transmit *divya-jñāna* and liberate everyone, i.e., act as the *dikṣā* guru. Rather, practically, they will be acting akin to "ṛtviks"—that is, providing an initiation ceremony, but not much else. Please see our newly published BTP "ISKCON Leaders Special Issue" which shows this. Thus, the whole arrangement is a pretence, a fraud, from the very beginning, whereby both the "guru" and "disciple" are pretending a real *dikṣā* guru relationship is occurring.

Śrīla Prabhupāda does not teach that such an usurping, disconnecting, false-worshipping and fraudulent relationship will *connect* someone to him.

Thus, these "gurus" should be viewed as doing exactly what it is they are doing:

Usurping, disconnecting, accepting false worship, and engaging in fraud.

Purpose of BTP

"Hare Krishna,

I no longer want any connection to any "ISKCON" regardless if it is IRM, or the old pirated one Śrīla Prabhupāda left.

Please remove me from getting the magazine.

The Śrīla Prabhupāda photos are nice, but I don't need more. As for everything else, I don't want to hear it, see it, etc.

I know what is Śrīla Prabhupāda's instruction of us, I don't care about gurus regardless if they are ISKCON-approved, or the "ritvik" type who took over the movement back when I had just joined in 1977.

I also will never forget what

is the only Final Order of Śrīla Prabhupāda, and that is to take him to Govardhana Hill on Govardhana Hill festival day, by bull-ock cart."

- Śrī Krishna Dāsa, Vermont, USA

Editor replies:

Back To Prabhupāda is definitely not for everyone. It is specifically for those who care about:

a) The truth regarding Śrīla Prabhupāda's teachings and his position;

b) Those who are being cheated in the name of Śrīla Prabhupāda's teachings;

c) The ISKCON movement that Śrīla Prabhupāda established and the misrepresentations being carried out in the name of Śrīla Prabhupāda's movement.

And those devotees who already know the truth about Śrīla Prabhupāda actually appreciate BTP more, even though they may not "need" it, because they love to see Śrīla Prabhupāda being glorified due to those elements opposing him being defeated:

"Yes. That you have to prove. You can eulogize your Guru Mahārāja, but you have to learn it and face the public and be strong to defend yourself. That is success. Not by praising your Guru Mahārāja. You'll praise your Guru Mahārāja. That is not very difficult. But be victorious to the opposing elements. Then you will praise your Guru Mahārāja nicely. At home, you can praise your Guru Mahārāja, and Guru Mahārāja be satisfied, "Oh, my disciples are praising me." That is not very... That is good, respectful. That is the qualification. But you have to fight. Then your Guru Mahārāja will be glorified."

(Śrīla Prabhupāda, Room Conversation, 26/12/75, emphases added)

However, we appreciate that this may not be of interest to yourself, and will therefore no longer send you the magazine as re-



BTP Interactive (continued)

quested.

Also, Śrīla Prabhupāda's "final order" regarding *initiations* was not to take him to Govardhana Hill, but to keep him as ISKCON's *dikṣā* guru. And it is *that* "final order" we are publicising.

Thank you. Hare Krishna.

BTP not offensive

"Here nobody has the minimum interest in your offensive magazine."

- ISKCON Prabhupādadesh, Vicenza, Italy

Editor replies:

It is not new for someone to claim that the truth about Śrīla Prabhupāda's position and his orders for ISKCON is "offensive". But it is clear that we are living in Kali-yuga (the age of hypocrisy) when those claiming to be offended by a magazine about Śrīla Prabhupāda and his teachings are living in a place called "**Prabhupādadesh**" (literally "**The Land of Prabhupāda**")! Thus, not for nothing is it stated that in Kali-yuga, everything is "topsy-turvy":

"Therefore, by the influence of the age of Kali, everywhere, politically, socially or religiously, everything is topsy-turvy, and therefore for the sane man it is all regrettable."

(SB, 1.16.22)

What is it you find offensive?

1) Surely the statements of Śrīla Prabhupāda which are produced in BTP cannot possibly be offensive to you?

2) Maybe you are offended instead by what is stated about ISKCON's leaders? For example, in the last issue there was an article which stated the falldown of HH Guṇagrahi Dāsa Goswami (now *Prabhu*). But that statement, and other similar statements, are all taken *verbatim* from official releases by the GBC Executive Committee. Hence, if you find such statements offensive, then you should stop following the GBC!

3) Finally, maybe you find statements in BTP which present the conclusions of Śrīla Prabhupāda's teachings and of those given by ISKCON's leaders, offensive? But, again, such conclusions are taken directly from the statements of Śrīla Prabhupāda and ISKCON's leaders. Otherwise, if that was not the case, and instead we had written something false, we are sure that someone would have pointed it out by now. But, 51 issues later, still no one has done so.

Therefore, we can only conclude that you are offended by BTP because you are offended by the *truth*. And given this, it is only natural that those who are offended by the truth would have no interest in a magazine full of it. However, it is then appropriate that you stop misrepresenting Śrīla Prabhupāda, and change the name of where you live from "Prabhupādadesh" to "Falsedesh", given your strong aversion to the truth.

"Stop sending this useless controversial books, instead of sending Krishna stories."

- Swapnil Vernekar, Belgaum, India

Editor replies:

1) You have stated that you only wish to read "Krishna stories" rather than material which is "controversial", as you find the latter "useless". However, Śrīla Prabhupāda states:

"A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."
(Cc., Ādi-līlā, 2.117)

Therefore, Śrīla Prabhupāda does not advise that one should avoid controversial subject matter and only take shelter in stories about Krishna. Rather, he states that discussing such controversial spiritual matters will actually help

"strengthen the mind" and make the mind "attached to Śrī Kṛṣṇa".

2) "*Back To Prabhupāda*" will ultimately help one's mind become "attached to Śrī Kṛṣṇa", because to approach Kṛṣṇa one must first go through service to the bona fide guru:

"By the Grace of Guru one gets Krishna and by the Grace of Krishna one gets a bona fide Guru. Therefore Krishna consciousness means staunch faith both in Guru and Krishna. One minus the other is no good for the devotee [...] Do not ever try to approach Krishna directly. Anyone who talks of Krishna without service to Guru will not be successful."

(Śrīla Prabhupāda Letter, 27/9/67)

Who that bona fide guru is, and how one serves him, are the subject matter of BTP. Therefore, in this way, BTP is helping one approach Krishna.

3) Hence, Śrīla Prabhupāda himself devoted the vast bulk of his writings to the *philosophy* of Krishna consciousness, and not *only* to "Krishna stories". Therefore, if one claims that one should only read Krishna stories, then one is claiming that Śrīla Prabhupāda wasted much of his time in producing literature which was useless, since we should not be reading it.

4) Rather than producing and having us read *only* "Krishna stories", Śrīla Prabhupāda stated:

"Our business is to point out who is not a saint."

(Śrīla Prabhupāda Morning Walk, 10/4/75)

"Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality."

(Śrī Īsopaniṣad, Mantra 11)

"On the whole, I wish to present Back To Godhead purely in



Śrīla Prabhupāda:
Approved of criticising frauds

the line of Krishna Consciousness throughout and criticism of too much materialism, as you have written many articles already."

(Śrīla Prabhupāda Letter, 15/2/69, emphasis added)

It is wonderful that you wish to read Krishna stories. But Śrīla Prabhupāda has advised that we also educate ourselves fully in the philosophy of Krishna consciousness, and in particular that which relates to *guru-tattva* (the truth about guru), so that we can then approach Krishna.

BTP/IRM Appreciation

"The headline in BTP 46 said it all—"Defeating the Departure Deception", a marvellous statement. Thank you for sending me these issues: I cannot thank you enough for giving me hope. Thank you for books as well. You are totally intelligently exposing the demons.

Your servant,"

- Śambhu Dāsa, Emmaboda, Sweden

"I'm a devotee since I lived in Brazil, but because of some very strange situations that I saw in ISKCON, I became frustrated and then I left. Nowadays, I live in Norway and I miss Krishna and my eternal Master Prabhupāda each day more. Because of this, I started to think about to come back to ISKCON, but this is really hard for me, because of many bad factors. But, since some weeks ago, I've found some articles on the internet exposing the same feel-



Śrīla Prabhupāda:
The real spiritual master

ings in other devotees' hearts... exactly like my own feeling regarding some situations that Śrīla Prabhupāda never approved. One of the sites is yours:

www.iskconirm.com.

I believe that to reform ISKCON according to the original methods and teachings of Śrīla Prabhupāda is the better than to do what I myself did: simply leave. So, congratulations for your work and fidelity."

- **Nara Tvedt, Hordaland, Norway**

"Jaya Śrīla Prabhupāda, Hare Krishna!! Greetings, *Prabhu*. I have received my *BTP* magazine. I thank you very much. I'm sure that Śrīla Bhaktisiddhānta is very pleased with your devotional service.

Hare Krishna."

- **Bhakta Bruce Hough, Bunbury, Australia**

"I read regularly *BTP*. It is full of knowledge, inspiring and helps in achieving the goal of life. The articles are quite revealing and enlightening. I could not agree more that one should not refrain from telling truth, howsoever unpalatable sometimes, but for the benefit of others."

- **Satish Chhabra, Mumbai, India**

"I am thankful to you and my uncle Mr. Satish Chhabra for giving our address to you. Your books are very enlightening, it gives lots of peace and satisfaction."

- **Anila Arora, Mumbai, India**

"Please can you kindly send the special edition magazines

and any other information to fully inform me on the deviations of ISKCON.

Thank you and keep up the good work!"

- **Jagriti Makwana, Middlesex, UK**

"I appreciate your work very much!

Hare Krishna."

- **Gytrk Szakonyi, Budapest, Hungary**

"Vrajeshwara Dāsa belonging to ISKCON Bangalore, wants to receive 2 copies of *The Final Order* and *100 Contradictions*, and 1 copy of *The Book Changer* in English language. These books will help me in preaching and establishing about Prabhupāda's position in ISKCON."

- **Vrajeshwara Dāsa, Vrṇḍāvana, India**

"Please find enclosed a cheque made out to *Back To Prabhupāda* as a small contribution to all of you for your ongoing mission. In gratitude,

Yours sincerely,"

- **Ralph Eberlein, Melbourne, Australia**

"I have received your literature. Thank you very, very much! Keep up the great work! Hare Krishna!"

- **Karan Soni, Rajasthan, India**

"Please continue to 'handle' all these critical issues with your expertise. Thank you."

- **Arleen Lagares, Oregon, USA**

"Jay Prabhupāda—keep on doing the right job! IRM—*ki jay!*"

- **Indradyumna Dāsa, Braslovce, Slovenia**

"I'm really grateful to you for providing a great gift."

- **Suresh Kumar, Bengaluru, India**

"Continue your fabulous work!"

- **Stéphane Devachelles, Lannion, France**

"It is a very good magazine. I appreciate your dedication to ISKCON and I do like the work you people do."

- **Krishan C. Kapila, Regina, Canada**

"I confirm that I have received

The Final Order book and thank you very much for sending me this most precious book.

Hare Krishna,"

- **Maheshwar Dāsa, Valais, Switzerland**

"The *BTP* magazine is good to read and I love to read *BTP* books."

- **Ayush Naik, Maratikoppa, India**

"ISKCON is a noble institution founded by HH Śrī Bhaktivedanta Swami Prabhupāda to spread the message of Lord Krishna to the entire humanity. It should not deviate from this great ideal. Nobody has the right to use this institution for selfish purposes. Hope the Revival Movement succeeds."

- **Bulusu Vevrata Rao, Andhra Pradesh, India**

"I am getting weary of associating with ISKCON and hoping to interact with Prabhupādanugas. Hope to hear from you soon and keep up the excellent work!

Your servant,"

- **Ram Gopal Dāsa, New South Wales, Australia**

"I am very, very well aware of all the intricacies that are happening inside ISKCON, Guru Business, and everything else too.

I should actually thank you so much and take your blessings because you have exposed the fake gurus and you are still following Śrīla Prabhupāda, who is the only Spiritual Master and *Jagadguru* for this age; no one else."

- **L. Kranthi Kumar, Hyderabad, India**

"Please accept my humble obeisances. All glories to Śrīla Prabhupāda. I have been a lover of ISKCON for a while. I would like to see it go back to the way Śrīla Prabhupāda had intended it to be. I have heard that one must accept a spiritual master in order to advance, but I would like advice on finding a "real" spiritual master in line with what Śrīla Prabhupāda had intended.

I remain your servant,

Hare Krishna."

- **Bhakta Roy Haber, California, USA**

Editor replies:

From the publications we will send you, you will read that Śrīla Prabhupāda ordered that he alone will remain the "real" spiritual master for ISKCON, whom everyone needs to accept. So there is no need for you to look for anyone else.

Thank you.

"Hello, I am new to the teachings of Prabhupāda. I am relieved to learn of your movement within ISKCON, as there are a lot of bad *karma*/scandalous things that have occurred. I would like a copy of this book. There is an ISKCON chapter here in San Antonio, Texas. Can I trust them?"

- **Amalia Geller, Texas, USA**

Editor replies:

Hare Krishna

We are sending you our literature as requested. When you read this you will see that the current ISKCON organisation, and all their chapters, are not adhering strictly to Śrīla Prabhupāda's orders.

Thank you and Hare Krishna.

"Thank you so much for this site. Your movement is in line with Prabhupāda and his teachings!

Hare Krishna.

Thank you,"

- **Lilā Gopī Dāsi, Antwerp, Belgium**

Editor replies:

This refers to the IRM's main website, www.iskconirm.com. There, you can also find links to IRM sites in Czech, Dutch, French, German, Hungarian, Russian, Portuguese, Serbian and Spanish.

"I want to know the truth of the guru system."

- **Harish Kumar, Bengaluru, India**

Editor replies:

You have come to the right place, as we have been singularly successful in explaining all over the world for many years, the truth about the guru system Śrīla Prabhupāda instituted in ISKCON.

GBC Means No Change

The first item of Śrīla Prabhupāda's Last Will and Testament states:

"1. The Governing Body Commission (GBC) will be the ultimate managing authority of the entire International Society for Krishna Consciousness."

However, as we shall see, this was not a special declaration now granting the GBC some supreme authority over ISKCON which they did not previously possess.

The GBC's authority

The GBC's authority during Śrīla Prabhupāda's physical presence was defined in GBC Resolution 1, 1975, as follows:

"Resolved: The GBC (Governing Body Commission) has been established by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to represent Him in carrying out the responsibility of managing the International Society for Krishna Consciousness of which He is the Founder-Ācārya and supreme authority."

Just as in the Will, it states that the GBC will be responsible for "managing the International Society for Krishna Consciousness". And as they have been empowered to represent ISKCON's supreme authority, Śrīla Prabhupāda, to carry out this management, they become ISKCON's managing authority. Thus, in stating in his Will that the GBC will be the "ultimate managing authority" for ISKCON, Śrīla Prabhupāda has simply stated that everything will remain unchanged in ISKCON. The GBC will continue to manage ISKCON on his behalf, just as it did when he was physically present.

Continuing with the GBC resolution quoted earlier, we are told how the GBC must carry out this management:

"The GBC has no other function or purpose other than to execute the instructions so

kindly given by His Divine Grace and preserve and spread his Teachings to the world in their pure form."

Thus, the GBC's "managing authority" means it can only take action to execute, preserve and spread the instructions and teachings Śrīla Prabhupāda has given.

No change

One instruction Śrīla Prabhupāda issued was the final order regarding initiations, on July 9th 1977. Although this directive called for actions only from Temple Presidents and representatives to conduct the initiations ("rtviks"), it was also issued to all the GBC members since they were responsible for managing the execution of Śrīla Prabhupāda's instructions in ISKCON. This order ensured that Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru would continue without his physical presence. That this state of affairs was to remain unchanged even after Śrīla Prabhupāda's physical disappearance is confirmed in 3 ways by Śrīla Prabhupāda's Last Will and Testament:

1) Śrīla Prabhupāda does not name any *Ācārya* or successor *dikṣā* guru to take his place in ISKCON.

2) Instead, as already noted, Clause 1 of the Will ensures that the state of affairs which already exists in ISKCON will continue to remain unchanged. That is, the GBC will continue to represent Śrīla Prabhupāda, the supreme authority, in managing all of ISKCON's affairs as the "ultimate managing authority", just as it did when Śrīla Prabhupāda was physically present. And this state of affairs included Śrīla Prabhupāda being ISKCON's *dikṣā* guru, and ensuring his order of July 9th, 1977 is executed.

3) To re-confirm this point, the very next clause of the Will states: **"The system of management**

will continue as it is now and there is no need of any change."

The GBC, on their website, unwittingly states the same in the following way (emphases added):

"The position of the GBC was carefully reaffirmed in Śrīla Prabhupāda's will. Traditionally, the will of an Ācārya first names an heir, a successor of the institution [...] Śrīla Prabhupāda's will does not name an individual, however, but rather states "The Governing Body Commission (GBC) will be the ultimate managing authority for the entire International Society for Kṛṣṇa Consciousness."

Two instructions Śrīla Prabhupāda did **not** give are:

1) That he has authorised any successor *dikṣā* gurus (please see article on page 6);

2) That the GBC could authorise successor *dikṣā* gurus.

And, therefore, as per the definition of the GBC given previously, the GBC cannot allow the existence of any *dikṣā* gurus in ISKCON other than Śrīla Prabhupāda.

Further confirmation

Śrīla Prabhupāda states:

"It is also an offense to consider an empowered Vaiṣṇava an object of disciplinary action. It is offensive to try to give him advice or to correct him. [...] The spiritual master must not be subjected to the advice of a disciple, nor should a spiritual master be obliged to take instructions from those who are not his disciples."

(*The Nectar of Instruction*, Text 6)

Therefore, it is not possible for other *dikṣā* gurus to exist in ISKCON under the authority of the GBC, as they currently do, since a bona fide *dikṣā* guru cannot be under the oversight of anyone in any way. Nor can such *dikṣā* gurus exist above or outside the authority of the GBC, because then the GBC would no longer be ISKCON's



Śrīla Prabhupāda: GBC system keeps him as *dikṣā* guru

"ultimate managing authority". Rather, with the GBC having already been defined as being under the authority of, and representing, ISKCON's supreme authority, Śrīla Prabhupāda, he is the only *dikṣā* guru that can coexist with a GBC in ISKCON. Therefore, the existence of the GBC as ISKCON's "ultimate managing authority" means that no *dikṣā* guru other than Śrīla Prabhupāda can exist in ISKCON.

Conclusion

The GBC system of management means that there is "no change" to how ISKCON would continue to function after Śrīla Prabhupāda's departure:

a) The GBC's authority is the same as it was when Śrīla Prabhupāda was physically present, and therefore ISKCON continues to be managed without change.

b) The GBC must ensure that orders issued by Śrīla Prabhupāda, such as those keeping him as ISKCON's *dikṣā* guru, via the July 9th directive, are implemented.

c) It cannot implement instructions which were never issued by Śrīla Prabhupāda, such as ordering successor *dikṣā* gurus, or the GBC being authorised to make successor *dikṣā* gurus.

d) The first two clauses of Śrīla Prabhupāda's Will confirm these points.

e) The prohibition against a *dikṣā* guru being subject to the authority of the GBC, means that no *dikṣā* gurus other than Śrīla Prabhupāda can exist in ISKCON.

Attacking Instead of Answering Means Defeat

The IRM's position is based on Śrīla Prabhupāda's words. Therefore it cannot be challenged. The impossibility of challenging the IRM's position is evidenced by what is now becoming a common response from ISKCON's leadership whenever it is confronted with the IRM's position.

Attack not answer

Instead of answering the IRM's position with evidence from Śrīla Prabhupāda, ISKCON leaders:

1) Claim that what the IRM states is "offensive", "*vaiṣṇava-aparādhā*", and threaten dire spiritual consequences as a result.

2) Attack those presenting the IRM's position.

3) Conclude, therefore, that the IRM's position should not be listened to, or cannot be correct.

Some examples of this covered in previous issues have been:

a) ISKCON GBC-elected guru **HG Kripamoya Dāsa** threatening that the IRM is engaging in "blasphemy" and is at risk of going to "hell" (BTP 37, "Book Exposés Force Desperate Response").

b) ISKCON GBC-elected guru **HH Jayādvaita Swami** claiming that the BTP Editor cannot possibly be right compared to the GBC since he is just a "Gujarati guy" (BTP 34, "Determining the Truth").

c) A representative of **ISKCON Nairobi** claiming the BTP Editor is a "demon" due to "Western culture" and not having an "Indian background" (BTP 37, "ISKCON's Racial Arguments Continue").

Predictable response

Another example of such attack tactics occurred when a devotee posted the famous diagram from BTP 50 proving ISKCON's deviations (www.iskconirm.com/50). ISKCON GBC-elected guru **HG Jivānanda Dāsa** ("JD") (see page 7) then responded:

a) **"offensive idiots who's only contribution to Lord**

Caitanya's movement and Śrīla Prabhupāda's mission is to commit *vaiṣṇava aparādha*."

b) **"This is the biggest mistake you could possibly make. This will get you a negative reaction far worse than all the sins you could commit in a million lifetimes."**

c) **"The *ṛtviks* do NOT open temples, make devotees, associate with saintly persons, or profusely distribute Prabhupāda's books."**

d) **"Just what, pray tell, makes your opinion worth anything more than the stool dropped by the dogs in the street?"**

(JD, Social Media, 2/5/16)

"*ṛtviks*" is the term used by ISKCON's leadership to refer to those who present the IRM's position, since the IRM repeats Śrīla Prabhupāda's order of setting up *ṛtvik* representatives to continue initiations in ISKCON on his behalf.

Factual ascertainment

As such a line of attack against the IRM's position is becoming common, we present here a comprehensive 10 point rebuttal:

1) Śrīla Prabhupāda states: **"false arguments can be conquered by factual ascertainment."**

(SB, 1.9.27)

He does not state that a false argument is conquered by 'attacking the person presenting the false argument'. Thus, if the IRM is actually presenting false arguments, then *these arguments* must be answered through "factual ascertainment".

2) A fault in a person is not a fault in an argument. If one was able to find a fault in the IRM's argument, one would just present *that*, instead of taking shelter in diversionary attack tactics.

3) Such diversionary tactics by ISKCON leaders are another example of the PFP (Prabhupāda-

Free Paradigm). Thus, instead of quoting evidence from Śrīla Prabhupāda to determine the truth, they state anything other than Śrīla Prabhupāda's words.

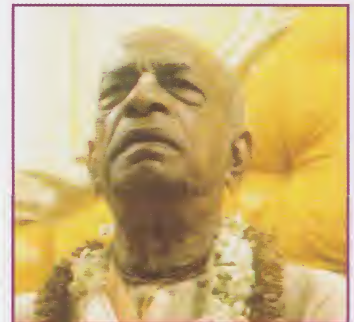
4) The facts are independent of the person presenting them. If a drunk person claims that Krishna is God, this statement is not false because the person presenting it is drunk, and only true if the person presenting it becomes sober. Rather, the facts can only be determined by "factual ascertainment", and not by examining the person presenting them.

5) ISKCON leaders accept that in regards to most tenets of Gauḍīya Vaiṣṇavism, such as the position of Krishna, Lord Caitanya, the Holy Name, etc., the "*ṛtviks*" are philosophically right. Thus, they have no inherent disqualification preventing them from being philosophically correct.

6) Some activities require special qualifications. But the only qualification required for "factually ascertaining" Śrīla Prabhupāda's orders is the ability to read. For example, in the article on page 3, we read that an ISKCON leader claims that a bona fide guru deviates, and then we read Śrīla Prabhupāda stating that a bona fide guru does *not* deviate. That's it.

7) Even if the "*ṛtviks*" are hypocrites who do not even follow Śrīla Prabhupāda, it does not invalidate the truth of their statements. For example, if a person states Krishna must be accepted as God, but does not *himself* follow Krishna, his statement still remains true.

8) It has been admitted that the entire leadership of ISKCON was in "*māyā*" for a decade when they instituted the false "zonal-*ācārya*" guru system in ISKCON (The Great Guru Hoax Part 1). Please see the statement from the Editor-in-Chief in *Back To Godhead*, #25-01, 1991. Thus, ISKCON's leadership is not always more likely to be correct than others.



Śrīla Prabhupāda:
His words cannot be challenged

9) During the days of the zonal *ācārya* system, the same type of tactics were used to keep detractors in line—that the zonal *ācāryas* were doing great preaching (e.g. more books were being distributed then than now), while the detractors were not. Yet the zonal *ācārya* system was still wrong. Thus, external "preaching" or lack of it does not guarantee one being right or wrong.

10) Making personal attacks instead of directly answering the IRM's position still requires one to expend time and effort. Therefore, claiming a lack of time or interest is not a valid reason to avoid answering the IRM's position.

Conclusion

Only factual ascertainment regarding the statement put forward can determine whether the statement is correct or not—not the qualifications of the person putting the statement forward. Such irrational, emotional and evasive responses from ISKCON's leaders are to be expected, since the IRM's position is based on Śrīla Prabhupāda's words, and so cannot be challenged. Thus, out of frustration at being unable to answer the IRM's position, ISKCON leaders are forced to resort to taking shelter in such non-answers. However, if the IRM's position is not directly answered, then it remains unchallenged, and ISKCON's leaders automatically remain defeated due to such evasion tactics.

Zonal Ācārya Hoax Revival Continues!

In the last issue, we exposed GBC member and GBC-elected guru **HH Śivārāma Swami** engaging in historical revisionism to falsely claim that Śrīla Prabhupāda selected *dikṣā* gurus for different geographical areas. (Please see “Reviving the Zonal Ācārya Hoax”). This idea that Śrīla Prabhupāda specifically “appointed” or selected certain individuals to be the designated *dikṣā* gurus for ISKCON is part of the discredited zonal ācārya hoax.

We now find another GBC-elected guru, **HH Bhakti Vikāsa Swami** (“BVKS”), promoting a version of the same discredited idea. On his personal website, he presents a lecture from ex-GBC member **HG Rūpānuga Dāsa** (“RD”) which claims that Śrīla Prabhupāda specifically “appointed” 11 persons to be *dikṣā* gurus for the movement, and BVKS states in an email that this understanding is correct (21/8/16). Excerpts from this lecture, given on 5/5/16, are in the shaded boxes.

Appointment hoax

“Śrīla Prabhupāda did appoint eleven *madhyama-adhikāris* to become *dikṣā* gurus. There’s no question about it. I was there when it happened. [...] I signed off as one of the eighteen GBC men. We all understood exactly what had happened. [...] We knew, when we walked out of that meeting, all of us knew”.

1) RD refers here to the May 28th, 1977 “meeting”, and claims that in this conversation Śrīla Prabhupāda “did appoint eleven *madhyama-adhikāris* to become *dikṣā* gurus”. That he and others present at this meeting, as well as all the GBC, “knew” this, is offered as support for this claim.

2) However, as noted in the previous article, we already know that all those present at the meeting, as well as the entire GBC, had

a completely *wrong* understanding of what happened at this meeting. For it was admitted that the zonal ācārya appointment hoax that the GBC implemented as a result of what they “understood” from this meeting, was due to “*māyā*”.

Ṛtviks appointed

“on the 9th of July, Śrīla Prabhupāda came out with a famous letter in which he said, “These men will initiate people on my behalf.” [...] He put them in that letter. They were going to be *rtviks*, or the officiating ācāryas for Śrīla Prabhupāda. And anyone they initiated would be his disciple.”

RD accepts that Śrīla Prabhupāda appointed *rtviks*/officiating ācāryas on July 9th, 1977, who would conduct initiations by making disciples for Śrīla Prabhupāda.

Ṛtviks for future

“That whole discussion was all about the future. [...] So we asked the first question about what to do about first and second initiations, especially when you are not with us. [...] And Śrīla Prabhupāda replied, “Yes, I’m going to appoint some of you.””

Continuing with his version of the May 28th, 1977 conversation, RD states that the “whole” discussion was “all” about the “future”. RD refers to the first question asked of Śrīla Prabhupāda, which was specifically about how initiations would continue “especially” when Śrīla Prabhupāda is “not with us”. Thus, according to RD, there is absolutely no doubt that the answer to this question refers to what will happen after Śrīla Prabhupāda physically departs. And here is the answer:

Satsvarūpa Goswami: “Then our next question concerns initiations in the future, particularly at that time when you’re no long-

er with us. We want to know how first and second initiation would be conducted.”

Śrīla Prabhupāda: “Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating ācāryas.”

Tamāla Kṛṣṇa: “Is that called *rtvik-ācārya*?”

Śrīla Prabhupāda: “*Ṛtvik*, yes.”

So, according to RD’s own interpretation, in a conversation which is *only* about the future, and in response to a question especially about how initiations will be **conducted** after Śrīla Prabhupāda’s departure, Śrīla Prabhupāda states that such initiations will be conducted by *rtviks*. Yet, we just saw RD accept that these *rtviks* were appointed on July 9th, 1977, and would **conduct initiations** by making disciples for Śrīla Prabhupāda.

No guru appointment

“And the next question was, “Whose disciple will they be?” And he said, “Disciple of my disciple, my grand-disciple.””

RD continues with his interpretation of the May 28th conversation, and refers to the following question:

Tamāla Kṛṣṇa: “The people who they give *dikṣā* to, whose disciple are they?”

Śrīla Prabhupāda: “They’re his disciple.”

Tamāla Kṛṣṇa: “They’re his disciple.”

Śrīla Prabhupāda: “Who is initiating. His* grand-disciple. [...]”

Śrīla Prabhupāda: “When I order you become guru, he becomes regular guru. That’s all. He becomes disciple of my disciple.”

a) * The *current* official transcript of this conversation from the GBC has this word rendered as “He is”. However, one can listen to the tape for oneself here:

www.iskconirm.com/his

— and clearly hear that Śrīla Prabhupāda is stating one word “his”, rather than two words “He is”. And it’s the same “his” that he says when he says, “They’re his disciple”, just 4 words earlier.

b) Thus, Śrīla Prabhupāda does not *answer* the question with “disciple of my disciple”. Śrīla Prabhupāda actually answers as follows:

“They’re his disciple. Who is initiating. His grand-disciple.”

And Śrīla Prabhupāda repeats the “his” in the answer “They’re his disciple”, just 4 words later by saying “His grand-disciple”. This *same* “his” can therefore only refer to Śrīla Prabhupāda, as only he could even theoretically have a grand-disciple. Thus, since the “his” refers to Śrīla Prabhupāda, he is stating the disciples are his.

c) Śrīla Prabhupāda then states that “His grand-disciple” only emerges: “**when I order you become guru**”. For *then* you get a “**regular guru**”, and a “**disciple of my disciple**” (grand-disciple). Thus, Śrīla Prabhupāda states that he will only get grand-disciples if and *when* he orders *dikṣā* gurus. Therefore, an appointment of eleven *dikṣā* gurus is definitely *not* made *in* this conversation, as RD claims, since Śrīla Prabhupāda only speaks of what will happen **when** such an order is made. But the **only** appointment on record was for “*rtviks*” to make disciples for Śrīla Prabhupāda, as already quoted from RD, and not *dikṣā* gurus.

Conclusion

Though BVKS and RD try to revive the zonal ācārya hoax, we can prove using **RD’s own words**, and those of Śrīla Prabhupāda, that:

a) Śrīla Prabhupāda appointed *rtviks* to make disciples for him, for when he is “no longer with us”.

b) No appointment of *dikṣā* gurus took place.

Therefore Śrīla Prabhupāda remains ISKCON’s *dikṣā* guru.

Śrīla Prabhupāda - The Institutional Guru

When one attempts to understand the role of the *dikṣā* guru without reference to Śrīla Prabhupāda, and instead with reference to the unauthorised GBC guru system, one will naturally reach conclusions that are not taught by Śrīla Prabhupāda. The quotes in the shaded boxes below are taken from an article by **HG Kripamoya Dāsa ("KMD")**, entitled **"Post-modern perspectives on the guru-disciple relationship" (6/4/16)**.

The GBC-guru system has had many problems and scandals over the years, with up to half of its gurus historically either "falling down" into gross sense gratification, or having to be censured. Consequently, people are wary about such a system. Hence, whilst speaking in the context of the guru system in ISKCON today, when KMD wrote that:

"after initiation the disciple is meant to honour the instructions of his guru above all others"

he was challenged by a reader of the article that:

"And thus the individual is trapped in the institutional hierarchy of ISKCON."

In response KMD claimed:

"The individual is only 'trapped in the institutional hierarchy' of ISKCON if he or she mistakenly conceives of the guru as being an institutional position."

Thus, in order to defend ISKCON's GBC guru system, KMD is forced to claim that the guru in ISKCON is not an "institutional position". However, let us see what Śrīla Prabhupāda teaches. After founding ISKCON, Śrīla Prabhupāda established the *dikṣā* guru as being an institutional position:

"Yes, I am the spiritual master of this institution, and all the members of the Society, they're supposed to be my disciples. They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually."

(Śrīla Prabhupāda, Radio Interview, 12/3/68, emphases added)

Thus, the only example we have for a *dikṣā* guru in ISKCON from Śrīla Prabhupāda is that of an institutional guru. Therefore, when one joined ISKCON, it was not that one had a choice as to whom one should accept as a *dikṣā* guru. Rather, by making the choice to join ISKCON, one had automatically also made the choice to accept only Śrīla Prabhupāda as one's *dikṣā* guru, because Śrīla Prabhupāda was the institutional *dikṣā* guru for ISKCON. Śrīla Prabhupāda never ordered that this system of himself as ISKCON's institutional *dikṣā* guru be changed by having himself replaced with other institutional or non-institutional gurus. Rather, history shows that ISKCON's leadership engaged in a double fabrication:

1) First, immediately after Śrīla Prabhupāda's physical departure, they claimed that Śrīla Prabhupāda wanted himself to be replaced by 11 institutional gurus, each having mutually-exclusive fiefdoms for which they would be the institutional guru, known as the zonal *ācārya* system.

2) Then, due to the failure of this system, they claimed that actually Śrīla Prabhupāda never wanted this system at all, and that they had been wrong for almost a decade. But, now they were correct and Śrīla Prabhupāda actually wanted many dozens of non-institutional *dikṣā* gurus.

Then, this non-institutional system also proved to be deeply flawed, with many of these new gurus falling prey to scandal and falldowns into gross sense gratification. This, in turn, led KMD to claim regarding this guru system that:

"However, the facts of the matter are that repeatedly, and with disastrous consequences, the combination of the spiritual role of guru in the context of a temporally powerful organisation is proving to be incompatible."

(KMD, "Keeping Good Men Good", 21/9/07)

But although the GBC's concocted replacement guru system may be "incompatible" in the context of ISKCON, this was not the case with the guru system that Śrīla Prabhupāda gave us. As ISKCON's institutional *dikṣā* guru, Śrīla Prabhupāda's position was completely compatible with ISKCON, as he had no problem dealing with and directing the "power" of ISKCON.

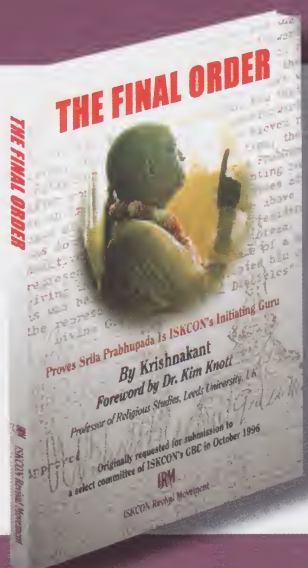
Therefore, in conclusion, Śrīla Prabhupāda gave us an institutional, compatible *dikṣā* guru system for ISKCON. The GBC has given us a non-institutional, incompatible guru system for ISKCON. One was authorised by Śrīla Prabhupāda for ISKCON, and the other was not. One worked for ISKCON, and the other, it is admitted, is "incompatible". We need to follow the working, institutional guru system given by Śrīla Prabhupāda and not the concocted, incompatible replacement guru system given by the GBC.

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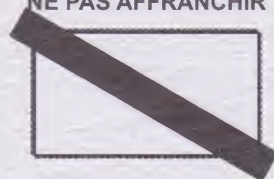
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